

IMPORTANT ANNOUNCEMENT.

We, the Ashland University Finance Committee, do hereby give notice to all the churches of the entire brotherhood, that the Brethren church general, has accepted Ashland University as their property, and at the late National Conference at Ashland, Ohio, passed a unanimous resolution that the Church owes the indebtedness thereon, and that the same must be paid on or before April 1st, next, and committees were appointed there and then to apportion the balance of the indebtedness to the various churches of the brotherhood. The apportionments have been made, with but few exceptions, notices have been sent to the churches through their pastors as far as possible, and to such churches as we have not been able to reach, we want to say that the following is a memorandum of the apportionments:—

OHIO.

Ashland, \$125 00; Buckeye City, 65 00; Miamasburg, 50 00; Glenford, 135 00; Dayton, 25 00; Farmersville, 55 00; Homer, 150 00; Mount Zion, 50 00; North Liberty, 120 00; Silver Creek, 55 00; Winchester, 165 00; Ankenytown, 150 00; Bear Creek, 160 00; Fair View, 135 00; Bryan, 40 00; Dry Creek, 55 00; Fair Haven, 200 00; Louisville, 200 00; Middlebranch, 100 00; Pleasant Hill, 160 00; Troy, 50 00; West Independence, 110 00; Gretna, 55 00; Williamstown, 150 00; Zion's Hill, 55 00; West Alexandria, 135 00; North Georgetown, 125 00; Bloomers, 25 00.

PENNSYLVANIA.

Highland Church, \$50 00; Meyersdale, 300 00; Cowenshanock, 30 00; Johnstown & Moxam, 275 00; Jones Mills, 100 00; Mt. Zion, 30 00; Fredericksburg, 50 00; Stony Creek, 55 00; Cone-maugh, 150 00; Pike, 55 00; Middle Run, 30 00; Quist Dell, 55 00; Mt. Union, 30 00; Altoona, 30 00; Brush Valley, 30 00; Oakland, 30 00; McVeytown, 30 00; Summit Mills, 100 00; Pittsburg, 100 00; Philadelphia, 175 00; Mt. Vernon, 30 00; New Enterprise, 105 00; Berlin, 175 00; Somerset, 55 00; Fair View, 55 00; Masontown, 125 00; Grove, 30 00; Bridgeport, 105 00; Little Valley, 30 00; M Kees, 55 00; Glade Run, 30 00.

INDIANA.

South Bend, \$100 00; Elkhart, 52 50; Mt. Union, 35 00; Tiosa, 35 00; New Highland, 52 50; Claypool, 25 00; New Enterprise, 12 50; North Manchester, 100 00; Roanoke, 100 00; Eaton, 100 00; Warsaw, 35 00; Salem, 100 00; Mt.

Pleasant, 100 00; Marion, —; Mexico, 100 00; Twelve Mile, 12 50; Nappanee, 12 50; Auburn, 52 50; Fair View, 100 00; Pleasant View, 52 50; Dunlaps, 52 50; La Paz, 55 00; Burns Chapel, 35 00; Sidney, 25 00; Union Salem, 12 50; Clear Creek, 25 00; Zanesville, 100 00; Burn, 25 00; Oakville, 100 00; Edna Mills, 25 00; Flora, 35 00; Brighton, 100 00; Roann, 100 00; Milford, 100 00; Gravelton, 52 50.

Michigan, \$200 00; Kanemorado, \$700 00; Illiokota, \$800 00; Maryland, Virginia and West Virginia, \$1000 00; California, 300 00.

In districts where there have been no committees appointed to collect these apportionments, the churches will please forward the same to us, and should any congregation fail in raising their amount without the aid of a solicitor, kindly write us, and we will provide you with some assistance. It is highly important that these obligations are met promptly, on or about April 1, as the creditors of the University are brethren who positively must have their money and who have been exceedingly patient, and although some churches may of necessity be obliged to borrow their apportionment to relieve the burden of these few brethren who have so nobly stood by the institution in the time of its peril. For the full and complete satisfaction of the churches in the various districts, we will hold the funds, subject to be returned, in the event other districts do not respond, but we believe that the churches are all united on this plan, and will work together, that the entire indebtedness may be wiped out, and that the institution may be put on a sound basis, and thereby establish itself, and restore confidence in general, that its patronage may be increased, and that we can build up such a school that may be an honor to the church.

Reports are coming in from various places already, expressing their readiness to meet their apportionments promptly.

Fraternally yours,

ASHLAND UNIVERSITY FINANCE COM.
JOHN KEIM, Sec.

INFIDELS talk glibly of the unreasonableness of Christianity in requiring of all men an absolutely blind and perfect faith. As a matter of fact, Christianity is the only religion that does not require a blind faith, and there is abundant evidence that God honors all degrees of faith. God never requires of a man more faith than might be reasonably expected of him, and he is always strengthening and encouraging the weak hands and the feeble knees.—*Ex.*

PEACE.

While the Christian life is a life of activity and strife, it is a life of perpetual victory, bringing with it a perpetual, unbroken peace. God well knows, and we know, how much we need this peace. Take two people, one a Christian, and the other not, and let them miss a train. Could you tell which was the Christian by the spirit in which they take it? How many Christian lives are different from non-Christian lives in their composure, in their peacefulness? We wake in the morning and our start isn't right, and the day is spoiled. Life is full of uneasiness and restlessness to most of us. Now this is clearly wrong. The divine life is meant to be a life of perfect, unbroken peace to every Christian. What else did Christ mean when he said, "My peace I leave with you. My peace I give unto you;" "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world?" He promised peace. He must have meant it. It must mean something that in the rest of the New Testament there is scarcely anything which the early Christians seem to have loved to dwell upon so much as the perfect peace Christ brought into the Christian's life. Paul speaks of Christ as having brought peace from afar off. Peter speaks of his bringing the glad tidings of peace. The angel sang, "Peace on earth." Our feet are to be "shod with the preparation of the Gospel of peace." When Zacharias sang over the birth of his son, it was because he was to be the forerunner of Him who was to guide the feet of His people into the way of peace. Can you find in Christ's life a single instance of anxiety or restlessness or care about the future? Not one. Nor was there anything that seemed to appeal to the old prophets more than that the life the Messiah was to introduce should be a life of peace. They lived in the midst of turmoil, and they loved to think of the Peace Bringer, the wonderful One, the Prince of Peace. Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good!" "Neither shall My covenant of peace be removed;" "Great shall be the peace of thy children;" "Ye shall go out with joy, and be led forth with peace;" "Peace, peace to him that is afar off;" "I will extend peace to her like a river."—*Robert E. Speer.*

GIVE God the whole heart, and every duty will be fulfilled, and every relation with other human life will be a channel of richest blessing.—*Alexander McLaren.*